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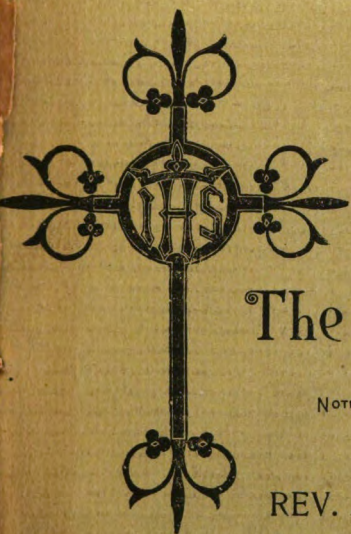
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The Saintly Life.

NOTES AND HINTS FOR MEDITATION.

BY THE
REV. A. C. A. HALL, M.A.

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THE SAINTLY LIFE.

HINTS FOR MEDITATION ON THE EPISTLE
TO THE PHILIPPIANS.

BY

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PREFACE.

THESE notes are printed with the hope that they may prove helpful, as when circulated in manuscript, to some who desire to use their Bibles at once intelligently and devotionally.

In his Preface to a valuable volume of "Practical Reflections upon the Holy Gospels,"* Dr. Liddon remarks upon the way in which of late years the practical and devotional use of Holy Scripture has been thrown into the background, with regrettable effects upon the lives of Christians.

Dr. Liddon traces this misfortune to two causes in particular, which will be recognized as not less prevalent among ourselves than in England; one being "the almost exclusively *critical* character of modern studies in Holy Scripture, at least among the educated classes;" and another, the multiplication in our day of devotional books, the use of which it is feared in many cases leave little or no time for the Book of Books, and ends in "Holy Scripture being well-nigh superseded by volumes

* *Practical Reflections on every Verse of the Holy Gospels*, by a Clergyman, with a Preface by H. P. Liddon, D.D. Second Series, *Acts to Revelation*. London, Rivingtons. New York, Pott & Co.

which owe whatever light and warmth they may possess to its inspiration."

As Dr. Liddon says, "When that throne of honor, which in the Christian oratory, as in the Christian library, belongs to the Bible is occupied by some other spiritual work, of whatever eminence, an impoverishment of Christian thought and life cannot but follow."

The writer will indeed be thankful if these simple Notes are found useful in leading any who are seeking to serve our Lord to make His Word more truly a lantern unto their feet, and a light unto their path.

It will be seen at once that what follow are not Readings, nor worked out Meditations, but distinctly *Notes and Hints for Meditation*; and that they make no pretence to anything like an exhaustive devotional application of the Apostle's words, but are rather intended to indicate the way in which all may make their own prayer and meditation upon the Words of the Scripture.

The general title THE SAINTLY LIFE has been given to the Notes as not unsuited to the special character of this Epistle, while it gives a certain unity to the meditations suggested.

It is hoped that similar Notes on other portions of Holy Scripture may be published.

A. C. A. H.

MISSION HOUSE OF ST. JOHN EV.,
TEMPLE ST., BOSTON,
LENT, 1884.

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THE SAINTLY LIFE.

I.

THE PRAYERS OF THE SAINTS.

Ch. i. 1-11.

Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons:

2. Grace *be* unto you, and peace, from God our Father and *from* the Lord Jesus Christ.

3. I thank my God upon every remembrance of you,

4. Always in every prayer of mine *for* you all making request with joy,

5. For your fellowship in the gospel from the first day until now ;

6. Being confident of this very thing, that he which hath begun a good work in you will perform *it* until the day of Jesus Christ :

7. Even as it is meet for me

to think this of you all, because I have you in my heart ; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace.

8. For God is my record, how greatly I long after you all in the bowels of Jesus Christ.

9. And this I pray, that your love may abound yet more and more in knowledge and *in* all judgment ;

10. That ye may approve things that are excellent ; that ye may be sincere and without offence till the day of Christ ;

11. Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

v. 1. How to regard ourselves in the presence of God.

- a. As *servants* (literally *slaves*) of Jesus Christ, belonging entirely to Him, absolutely at His disposal; consider His claims to our service.
 - b. As *saints in Christ Jesus*, i. e., called to be saints (1 Cor. i. 2), as members of His Body, having the principle of saintliness implanted in us, being made partakers of the Holy Ghost. (Heb. vi. 4.)
2. The *Salutation*. “*Grace*” first, then “*Peace*,” this must always be the order. “From God our *Father*,” this is how we are ever to approach God, as “our *Father*,” and (equally with Him) “from the Lord (Rom. viii. 15) Jesus Christ,” Who won for us grace and peace when we were fallen from our original sonship to God.
3. “*I thank*,” etc. So S. Paul’s prayers always begin with thanksgiving for what God has already done. (Comp. Rom. i. 8; 1 Cor. i. 4; 2 Cor. i. 3, etc.) Do my prayers contain this element in such prominence? as the basis of confidence in my petitions?
 Then my requests would be made *with joy* (ver. 4.)
5. How to regard others in our prayers as brethren in the Lord, rejoicing in *their fellowship in the Gospel*, in the Communion of Saints.
6. “*Confident*,” etc. Have I this firm trust in God’s willingness and readiness to hear my prayers? Do I regard the work of grace in my own spiritual life, and in others, as *His*, and so without fretfulness or anxiety, knowing that He will not let it fail, if only I am faithful?

Do I look to be led *on and on*, until the work is “performed” or “finished”? Learn patience and hope. The work will not be finished “until the day of Jesus Christ.” The gradual purification and sanctification of the soul in this world and in the intermediate state. (Comp. 2 Cor. iii. 18.)

7. “*Even, as it is meet,*” etc. The value and efficacy of intercession and Christian sympathy. We are all “members one of another.”
8. The spirit of intercession, “*how greatly I long after you.*”

Is this the spirit of my prayers and labors for others? my family? my friends? those in any way committed to my care or prayers? those for whom I pray in the service of the Church?

Do I *long* for their salvation and perfection even as Jesus on the Cross thirsted for it?

“*In the bowels of Jesus Christ,*” *i. e.*, for His sake, not out of any natural partiality, but simply because they are dear to Him.

I must learn to love as He loves, whom He loves, for the reasons for which He loves—yes, with the very love wherewith He loves, the love of the Holy Spirit.

9. The object of our prayers—*perfection*, content with nothing short of this (“*more and more*”); “*your love,*” because all is summed up in love—love to God and love to man—yet this love is not to be unregulated. We are to add the wisdom of the serpent to the harmlessness of the dove. (S. Matt. x. 16.)

10. "*Sincere and without offence.*" The height of our calling—what need of vigilance in rooting out all that is contrary to His Will.

11. "*Filled with the fruits of righteousness.*" What beginning have I now? "By their fruits ye shall know them." (S. Matt. vii. 20.) I am not to be content with a mere negative absence of sin, but the positive fruits of holiness are to be cultivated. (Comp. Gal. v. 22.)

"*Which are by Jesus Christ,*" and, therefore, are nothing for us to boast of. God crowns His own gifts in us.

Am I co-operating with the grace of Christ given in Sacraments and inspirations, etc.?

"*To the praise and glory of God.*" This, the end of all our prayers and labors for ourselves and others, the greater glory of God; even as we are taught to preface all our petitions by saying, "Hallowed be Thy Name."

II.

THE HOPE OF THE SAINTS.

i. 12-18.

12. But I would ye should understand, brethren, that the things *which happened* unto me have fallen out rather unto the furtherance of the gospel ;

13. So that my bonds in Christ are manifest in all the palace, and in all other *places* ;

14. And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.

15. Some indeed preach

Christ even of envy and strife ; and some also of good will :

16. The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds :

17. But the other of love, knowing that I am set for the defence of the gospel.

18. What then ? notwithstanding, every way, whether in pretence, or in truth, Christ is preached ; and I therein do rejoice, yea, and will rejoice.

I. *God's power to overrule all for good.* S. Paul in prison, yet confident. By his imprisonment his cause had been made known (v. 12, 13).

“ The blood of the martyrs is the seed of the Church.”

So with regard to opposition and strife within the Church.

The rise of heresies, the mooted questions, brings about the fuller confirmation of the truth. As with the doubt of S. Thomas, it was overruled for the greater confirmation of the faith, so throughout the past history of the Church.

Heresies concerning the Trinity and the Incarnation, concerning grace and free-will, drew out the clear definitions of the Creeds and other decisions of the Church. (Collect for S. Thomas' Day.) And so with present and future controversies, concerning the authority of the Church, the powers of the Ministry, the efficacy of the Sacraments, the inspiration of Scripture—points yet undetermined will be further elucidated by inquiry and attack. God's Providence overrules all, and makes "all things work together for good to them that love Him." (Rom. viii. 28.) Learn calmness and confidence in the midst of strife and controversy.

- II. *The effect of our prayers*, v. 19. Our prayers cause God to put forth His Power to destroy Satan. We must not sit idly by trusting that God will put forth His Hand to protect us; we must call forth His help.

See Acts xii. 5. While Peter (the type of the faith, and of the Church, or of the individual soul) is kept in prison, *prayer must be made instantly* of the Church unto God for him. Then indeed man's extremity shall be found to be God's opportunity.

- III. *S. Paul's unselfishness*, v. 18. He was willing that God's work should be carried out by any one—himself or others, and in any way—his own or others', to his own gain, or at his own cost.

His own plans, interests, predilections, were entirely subordinated to His Master's Glory.

This perfect unselfishness, springing from a

single desire for God's glory, made him large-hearted. How is it with me? With regard to work in which I am personally interested, am I content that another should succeed where I fail, so long as *the* object is gained? With regard to the work of the Church, am I actuated by a party spirit, or, while clinging to what I believe to be the more excellent way, am I ready to welcome the results of others' work even though it may be in partial antagonism to my interests or my plans?

III.

THE SAINTS' REGARD OF LIFE AND DEATH.

Ch. i. 19-26.

19. For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ,

20. According to my earnest expectation and *my* hope, that in nothing I shall be ashamed, but *that* with all boldness, as always, *so* now also Christ shall be magnified in my body, whether *it* be by life, or by death.

21. For to me to live is Christ, and to die is gain.

22. But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not.

23. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better:

24. Nevertheless to abide in the flesh is more needful for you.

25. And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith;

26. That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again.

I. *S. Paul's intention*, v. 20. To magnify Christ. This the one desire and aim of his life. (Comp. Rom. xiv. 8.)

Is this the ruling motive of my life? My first thought in the morning—my last at night? the touchstone to which I refer any question or doubt?

II. *S. Paul's regard of death*, v. 21-24. "To die is gain"—"far better." Can I say this?

His reason for preferring death. It is "to be with Christ." No mere weariness of earthly

toil, sorrow, disappointment, no indifference to the joys of human companionship, or to the interests of earth ; but the positive desire to be nearer to our Lord. A holy desire for death must be no mere negative longing to be freed from temptation, etc., but a positive longing to be with Christ. Death is to be regarded not as a lesser evil, but as a greater good. If this is to be so, then "to live" must be "Christ," otherwise to die cannot be "gain."

Is this so with me? If I desire death as bringing me nearer to our Lord I shall prefer those duties of my life which bring me nearest to Him here—my devotional exercises, prayer, spiritual reading, solitude, Holy Communion, or labor for His sake. Are these my greatest joys?

If not, how can to die be gain?

III. *S. Paul's utter unselfishness*, v. 24–26.

a. Love to God. While desiring to depart, he is willing to be kept awhile from God in outward presence that he may the longer work for Him.

"We have all eternity to rest in."

b. Love to man. He insists not on his own personal preference, but is willing to subordinate his own interests to the good of his brethren.

"It is good to bear to die, but better to bear to live when we desire to die."

Learn as special lessons, entire detachment, oblation, unselfishness.

IV.

THE SAINTS' REGARD OF SUFFERING.

Ch. i. 27-30.

- | | |
|---|---|
| 27. Only let your conversation be as it becometh the gospel of Christ : that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel ; | to them an evident token of perdition, but to you of salvation, and that of God. |
| 28. And in nothing terrified by your adversaries : which is | 29. For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake ; |
| | 30. Having the same conflict which ye saw in me, and now hear to be in me. |

v. 27. "*As becometh the Gospel of Christ.*" As becometh the *disciples* of Him, who is "holy, harmless, undefiled, and separate from sinners." (Heb. vii. 26.)

As becometh the *members* of His Body, the heirs in Him of the Kingdom of Heaven ; as becometh those who have learned of Him, who have "been with Jesus."

"*That whether I come,*" etc. Think of this as said to you by our Lord, or by a spiritual guide.

"*In one spirit and with one mind.*" The one army of Christ opposed to His enemies and ours.

The real spiritual unity of those who are living true to our Lord, which nothing, no suspension of external intercommunion, no misunderstanding, etc., can break.

“Jerusalem is built as a city at unity with itself.” (Ps. cxxii. 3.)

The strength which we should derive from this thought.

Remember it in repeating the Creed, “I believe in the Holy Catholic Church, the Communion of Saints.”

“*Striving.*” If we are followers of Jesus we must *fight*.

He came as a King to win back His rightful dominion from the usurper. His Church is militant. When we are made His members, we are enlisted as soldiers to fight under His banner, signed with the sign of the Cross.

Repine not at difficulties in the Church, or in your own life. It is only in contest with the serpent that we can conquer, only at the cost of our own heel being bruised that we can bruise his head. (Gen. iii. 15.)

28. “*In nothing terrified by your adversaries*”—the Flesh, the World, the Devil, in whatever form they oppose you, alluring or threatening. Go forth, following the Captain of your Salvation, “conquering and to conquer.” (Rev. vi. 2 ; xvii. 14.)

“*Which is to them an evident token of perdition.*” (Comp. 1 Sam. xvii. 44, 45.) The Evil One’s scorn for the servants of God.

So, doubtless, when he saw our Lord in His weakness in the Wilderness and on the Cross.

“*But to you of salvation.*” It is just through those temptations and difficulties, by which Satan hopes to destroy us, that we are to be saved from him, and accepted by God.

That temptation to self-indulgence, to pride, to untruthfulness, to anger, is the opportunity for manifesting the virtue and forming the habit of self-denial, of humility, candor, meekness.

The temptations which Satan put in our way as stumbling-blocks, God would convert into stepping-stones to Heaven.

29. “*Unto you it is given,*” etc. To *men*, as distinguished from angels; to *you*, in times and circumstances of difficulty, in contrast with those, if any, who pass to Heaven along an easy path; *e. g.*, to those who have to meet temptation and preserve or regain innocence, as contrasted with newly-baptized infants who are taken to Paradise in their untried innocence.

Whose shall be the brighter crown? Surely those shall follow the Lamb closest there, who followed Him *whithersoever He went* here—to the Wilderness of Temptation, the Garden of Agony, the Hall of Condemnation, the Cross of Suffering.

Learn to “count it all joy when ye fall into divers temptations.” (S. James, i. 2-4; 1 S. Peter, i. 6, 7.)

30. *The same conflict.* Again the Communion of Saints. (Heb. xii. 1.)

Or may we not take them as the words of the King of Saints—"The same conflict which ye saw in Me" on the Cross, when I was fighting out your battles, and which "is in Me now," as I suffer along with you. (Heb. iv. 15; Acts, ix. 5.)

V.

UNITY AND THE MEANS THERETO.

Ch. ii. 1-9.

If *there be* therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,

2. Fulfil ye my joy, that ye be like-minded, having the same love, *being* of one accord, of one mind.

3. *Let nothing be done* through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.

4. Look not every man on his own things, but every man also on the things of others.

5. Let this mind be in you, which was also in Christ Jesus:

5. Who, being in the form of God, thought it not robbery to be equal with God:

7. But made himself of no

reputation, and took upon him the form of a servant, and was made in the likeness of men:

8. And being found in fashion as man, he humbled himself, and became obedient unto death, even the death of the cross.

9. Wherefore God also hath highly exalted him, and given him a name which is above every name:

10. That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth;

11. And *that* every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

I. *The importance of unity.* v. 1, 2. The One Body "in Christ," the One Spirit. (Comp. Eph. vi. 1-6.)

Shown by S. Paul's adjurations, and his own earnest pleading; compare its place in Our

Lord's High Priestly Prayer. (S. John, xvii. 21.)

II. *The means to unity.* v. 3-4. Humility or Self-Annihilation.

It is pride which is opposed to charity.

It is self-love which is opposed to the love of God and of our neighbor for His sake. (Comp. 1 Cor. xiii. 4-7.)

Self-seeking, *i. e.*, the following of our own private ends and interests must be put down, that we may seek the good of the Body whereof we are members.

Nothing is to be done through "*strife*," *i. e.*, factious opposition, or "*vainglory*," *i. e.*, delight in man's praise, or in being different from others.

III. *After the example of Our Lord Jesus Christ.* v. 5-11.

The steps of His voluntary humiliation (v. 6-8).
Each our example:

- (1) He surrendered that which was His by right.
Translate, "did not think equality with God [in others' estimation] a thing to be insisted on." He did not stand upon His dignity.
- (2) But in the presence of heaven, earth and hell appeared in a created nature—caring only for God's love and approval.
- (3) And therein, as Man, submitted to all the consequences of this humiliation, even to death. (S. John, x. 18.)
- (4) And that death—the shameful death of the Cross, to which a special curse was attached

among the Jews (Gal. iii. 13), and which among the Romans was reserved for slaves and the vilest criminals.

His consequent glory and exaltation (v. 9-11), in which we also may share. (S. Matt. xxiii. 12.)

Do we seek this "Mind of Christ" (1 Cor. ii. 16) in Holy Communion, that "our souls may be washed in His most precious Blood," that He may live in us? "*Soul of Christ, sanctify me.*"

Collects for Palm Sunday and Quinquagesima.

VI.

THE WORK OF GRACE.

Ch. ii. 12-18.

12. Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling :

13. For it is God which worketh in you both to will and to do of *his* good pleasure.

14. Do all things without murmurings and disputings :

15. That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of

a crooked and perverse nation, among whom ye shine as lights in the world ;

16. Holding forth the word of life ; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain.

17. Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all.

18. For the same cause also do ye joy, and rejoice with me.

I. The necessity for our salvation of our persevering co-operation with God's Grace, v. 12, 13.

With reverence—comp. 1 S. Pet. i. 17, 18. The reverence which is due to God's presence by His Grace.

With fidelity.

With confidence — 2d Collect at Evening Prayer, "From Whom all holy desires, all good counsels, and all just works do proceed."

God will not leave his work imperfect, if we be true, v. 13. He lays hold of us, iii. 12.

II. What is our salvation ? v. 14, 15.

From sin—not only its future consequences, but from its present power. (Comp. S. Matt. i. 21.)

From the guilt, stain, bondage, wound of sin, Good Lord deliver us.

What we are to be saved out of?—the evil world. (Acts, ii. 40.)

This is the meaning of the word Church, 'EK-KLESIA (called out). (Comp. 2 Pet. i. 4; 1 Pet. i. 18, 19; Tit. ii. 11, 12; iii. 4–7.)

What are the sins from which *I* must be saved, that I may be blameless and harmless, the child of God (which at Baptism I was made)?

III. We are to extend to others these same benefits.

For this we are ourselves sanctified, not for any selfish individual purpose, but for God's glory. (Comp. S. John, xvii. 17–20.)

Let your light so shine, etc. (S. Matt. v. 16.)

Pray for the purification of the Christian Church, that it may indeed shine out with the holiness of God, in the midst of the world.

What am I doing to adorn the doctrine of God our Saviour? (Tit. ii. 10.)

What am I doing to hold forth the Word of Life?

By my example, v. 15. By my labor, v. 16. By my suffering, v. 17.

VII.

THE CONSECRATION OF HUMAN SYMPATHIES.

Ch. ii. 19-30.

19. But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good company, when I know your state.

20. For I have no man like-minded, who will naturally care for your state.

21. For all seek their own, not the things which are Jesus Christ's.

22. But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel.

23. Him therefore I hope to send presently, so soon as I shall see how it will go with me.

24. But I trust in the Lord that I also myself shall come shortly.

25. Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labor, and fellow soldier,

but your messenger, and he that ministers to my wants.

26. For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick.

27. For indeed he was sick nigh unto death : but God had mercy on him ; and not on him only, but on me also, lest I should have sorrow upon sorrow.

28. I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful.

29. Receive him therefore in the Lord with all gladness ; and hold such in reputation :

30. Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.

I. The Apostle's anxiety to know of the state of his Philippian disciples. v. 19.

His is no isolated love of God ; he is anxious for others ; he longs to come to them ; mean-

while he must send ; not merely for their sake, but for his own comfort.

All this love and anxiety is "in the Lord." vs. 19, 21, 24, 29.

Naturally man is selfish ; it is Grace which makes us, as it is God Who teaches us, to love our neighbor as ourself.

All tender human qualities are fostered by true Christianity, which makes us considerate and loving.

II. His appreciation of others' good services.

Timothy, v. 22, 23. Epaphroditus, v. 25. The Philippians through Epaphroditus, v. 25.

His own and Epaphroditus' delicate and tender concern for their solitude about him. v. 26-28.

III. The Apostle's regard of life and value for it. He thanks God for sparing Epaphroditus. v. 27. While he praises Epaphroditus for not regarding his life. v. 30.

Our life is given, and is to be used for the glory of God.

Herein is its true—its only—value.

If in the service of God we are called to lay it down, this is the true use to make of it.

While at the same time we are bound to preserve it (in all lawful ways) for His service ; especially may we value its continuance as space for repentance, and opportunity for growth in grace. (Comp. i. 21.)

VIII.

THE CALLING OF THE SAINTS.

Ch. iii. 1-14.

Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed *is* not grievous, but for you *it is* safe.

2. Beware of dogs, beware of evil workers, beware of the concision.

3. For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

4. Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more :

5. Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews ; as touching the law, a Pharisee ;

6. Concerning zeal, persecuting the church ; touching the righteousness which is in the law, blameless.

7. But what things were gain to me, those I counted loss for Christ.

8. Yea doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord : for

whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ,

9. And he found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith :

10. That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death ;

11. If by any means I might attain unto the resurrection of the dead.

12. Not as though I had already attained, either were already perfect : but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

13. Brethren, I count not myself to have apprehended : but *this* one thing I *do*, forgetting those things which are behind, and reaching forth unto those things which are before,

14. I press toward the mark for the prize of the high calling of God in Christ Jesus.

- I. "Rejoice in the Lord," in your knowledge of Him, v. 1-8. (S. John, xvii. 3.) 'This is your high calling as "members of Christ, children of God, and heirs of the Kingdom of Heaven."

Be not turned aside from this by erroneous theories or by lower aims, but sacrifice all lower advantages for this pearl of great price. (S. Matt. xiii. 45-46.)

If S. Paul counted all *these* things worthless [his external Jewish advantages (4) in circumcision, birth, sect (5), zeal, obedience (6)], how should merely worldly gains be sacrificed by us for the knowledge and love of God in Christ.

"Forbid it, Lord, that I should boast,
Save in the Cross of Christ my God;
All the vain things that charm me most,
I sacrifice them to His Blood."

"While on stormy seas I toss,
May I count all things but loss
Save Thee only on Thy Cross."

- II. What is this knowledge of Christ Jesus? v. 10, 11. A knowledge of Him as my Lord, and as my Saviour, delivering me from sin, communicating to me a higher life; all the mysteries of His incarnate life having their virtue for my spiritual transformation; raising me to a new life by His rising, but that not being possible without the previous sharing in His Passion.

O Lord, grant me, I pray Thee, this real, this personal knowledge of Thy resurrection and of Thy death. This was the gift of my baptism,

“a death unto sin and a new birth unto righteousness.” Teach me its meaning more and more. Teach me to know it practically. (Rom. vi. 1-12. Collects for the Annunciation and Easter Eve.)

III. This is to be an ever-growing knowledge, v. 12-14. The seed of the regenerate life is planted ; it must be gradually developed.

We must never suppose we can rest in our Christian attainments ; we must reach forward continually to perfection, until perfectly knowing Christ, we are made perfectly like to Him. (1 S. John, iii. 2 ; 2 Cor. iii. 18.)

Let us have this high standard, and beg of God to make it more and more clear to us. (v. 15.)

Which He will do if we are true to Him and to what we have been already taught. (16.)

IX.

THE SAINTS' RULE OF LIFE.

Ch. iii. 16-21.

16. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.

17. Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.

18. (For many walk, of whom I have told you often, and now tell you even weeping, *that they are the enemies of the cross of Christ* :

19. Whose end is destruction,

whose God *is their belly*, and *whose glory is in their shame*, who mind earthly things.)

20. For our conversation is in heaven ; from whence also we look for the Saviour, the Lord Jesus Christ :

21. Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

1. The *imitation of the Saints*, v. 17 (comp. 15, 16), to whom God has made known His will, in whom God has made manifest His grace.

Let us correct our own poor standard and the world's false standard by that of the Saints.

Make us to be numbered with Thy Saints now, O Lord, that we may be rewarded with them in glory everlasting.

2. In contradiction to *the world's way*, v. 18.

(1) However they may speak about the Cross, the world's people are really its enemies and

hate it, for their lives are opposed to it, and therefore cannot have its salvation ;

(2) but will perish in that destruction from which the Cross is to save us—the Cross of Christ borne for us and by us ;

(3) while they serve their lower nature, obeying its behests, and seeking their gratification therein.

3. Whereas *the Christian's citizenship* (so translate “conversation”) and interests, as an inheritor of the Kingdom of Heaven, are above ; the full glory of which he expects to be revealed shortly, at the coming of his King, Who will raise us out of all the remaining degradation of earth, conforming us to His own likeness. (Comp. 1 Cor. xv. 42–49.)

Grant me, O Lord, to realize that I cannot find the redemption of the Cross save on the Cross, that I must be crucified with Thee if I am to partake of Thy salvation. (S. Mark, viii. 34 ; Rom. vi. 6 ; Gal. v. 24.) Grant me truly to “look for the Resurrection of the Body and the Life of the World to come.” (Collects for All Saints and 6th Sunday after Epiphany.)

X.

THE JOY OF THE SAINTS.

Ch. iv. 1-9.

Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, *my* dearly beloved.

2. I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord.

3. And I entreat thee also, true yokefellow, help those women which labored with me in the Gospel, with Clement also, and *with* other my fellow laborers, whose names *are* in the book of life.

4. Rejoice in the Lord always: *and* again I say, Rejoice.

5. Let your moderation be known unto all men. The Lord *is* at hand.

6. Be careful for nothing; but in every thing by prayer

and supplication with thanksgiving let your requests be made known unto God.

7. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

8. Finally, brethren, whatsoever things *are* true, whatsoever things *are* honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things *are* of good report; if *there be* any virtue, and if *there be* any praise, think on these things.

9. Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.

v. 1. Our joy is to be *in the Lord*.

Our common expectation,
in the Communion of Saints;

3. All enrolled in the Book of Life, v. 3,

(Grant, Lord, my name may be never blotted out therefrom. Rev. iii. 5);

all working for one cause,
looking for one end,
when they will be one another's joy, v. 1.

2. This must overcome all petty personal differences, v. 2, and all temporal troubles, v. 5.

3. *Look up* amidst all trouble
to Him the Author of all good, v. 6, 7 ;
to all that is like Him, v. 8, 9
(" Lift up your hearts . . . at all times and
in all places with angels, etc., to laud and magnify His glorious Name ") ;

and we shall have peace, a peace which the world can neither give nor take away, in the midst of all external trouble, v. 7.

XI.

THE SAINTS' USE OF TEMPORAL GOODS.

Ch. iv. 10-end.

10. But I rejoyce in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity.

11. Not that I speak in respect of want: for I have learned, in whatsoever state I am, *therewith* to be content.

12. I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.

13. I can do all things through Christ which strengtheneth me.

14. Notwithstanding, ye have well done, that ye did communicate with my affliction.

15. Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only.

16. For even in Thessalonica ye sent once and again unto my necessity.

17. Not because I desire a gift: but I desire fruit that may abound to your account.

18. But I have all, and abound: I am full, having received of Epaphroditus the things *which were sent from you*, an odor of a sweet smell, a sacrifice acceptable, well pleasing to God.

19. But my God shall supply all your need according to his riches in glory by Christ Jesus.

20. Now unto God and our Father *be* glory for ever and ever. Amen.

21. Salute every saint in Christ Jesus. The brethren which are with me greet you.

22. All the saints salute you, chiefly they that are of Cesar's household.

23. The grace of our Lord Jesus Christ *be* with you all. Amen.

S. Paul's contentment in the absence of all temporal goods—necessities even, v. 11-13 ;
 yet thankful for the gift of them, v. 10, 18 ;
 especially for the love shown in the provision, v. 17.

This God will reward, v. 19 ;
 recompensing all our offerings,
 and that with better spiritual blessings.

Therefore praise to Him the real giver of all good things.

All worldly goods are intrusted to us, to be used for God's glory and our neighbor's good, and so to be made profitable for our own salvation. (Comp. 1 Cor. vii. 19-21 ; 1 Tim. vi. 17-19 ; S. Luke, xvi. 9-12.) "Make to yourselves friends (*i. e.*, of God and His poor) *with* the mammon of unrighteousness," *i. e.*, by alms, etc., turn to a profitable account that which is so often ruinous to the soul.

We must use or abstain from all worldly things simply as they tend to the glory of God and our eternal good. So even with our life. (Comp. i. 20 ; iii. 30.)

Man was made for God, and all things *else that man might use them in his approach to and service of God. (1 Tim. vi. 6-11 ; Gen. i. 27, 28.)

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